

The Tri-Weekly Whig.

Knoxville, Tenn., August 8, 1868.

POST OFFICE HOURS.

The Eastern Mail comes.....	10 A. M.
The " " Arrives.....	3 P. M.
The Western " " Arrives.....	2 P. M.
The " " Arrives.....	11:30 A. M.
The Clinton " " Arrives.....	12 P. M.
The " " Arrives.....	1 P. M.
The Post Office opens at 8 A. M., and closes at 6 P. M.—Office opens on Sunday at 8:30 A. M., and closes at 6 P. M.—JAMES C. LUTTRELL, P. M.	

RAILROAD TIME TABLES.

East Tennessee and Virginia Railroad.
Leave Knoxville at 11:17 A. M., Arrive at Bristol 6:40 P. M.
Leave Bristol at 7:10 A. M., Arrive Knoxville 11:30 P. M.

East Tennessee and Georgia Railroad.
Leave Knoxville, 2:30 P. M., Arrive at Chattanooga 3:30 P. M.
Leave Chattanooga, 6:15 A. M., Arrive at Knoxville 11:15 A. M.

Knoxville and Kentucky Railroad.
Leave Knoxville for Coal Creek at..... 4:00 P. M.
Arrive at Knoxville at..... 2:30 P. M.

Knoxville and Charleston Railroad.
Leave Knoxville for Little River and Maryville at 11:30 A. M.
Arrive at Knoxville at..... 2:30 P. M.

NOTICE TO DELEGATES.—We are authorized and requested to announce that the East Tennessee and Virginia Railroad Company and the East Tennessee and Georgia Railroad Company will pass delegates to the State Convention, should it be held in Nashville for half price. All delegates will be required to have proper certificates of appointment.

SHEET MUSIC, MAGAZINES, &c., bound in every style at the Whig Office.

LETTER FROM ANDERSON COUNTY.

A Rebel Methodist Preacher Liar Exposed.

CLINTON, ANDERSON COUNTY, TENN., July 31st, 1868.

Editor's *Knoxville Whig*

I notice in the *Knoxville Press and Messenger* of yesterday an article which I am informed also appeared in the *Press and Herald*, dated in Anderson county on the 20th instant, and purporting to be written by an "ex-Federal soldier." The burden of this article is in regard to an alleged difficulty of G. T. Gray, a preacher of the M. E. Church South, at Walnut Grove Church, in Campbell county. Of this I know nothing, that county being out of my circuit, and have nothing to say. But in the same article the writer says that Dr. Pearce had "ordered a tool of his, a co-worker of the devil," to go to Mahanaim church, and "to go early and take the pulpit, and not allow Mr. Gray to fill his appointment."

Now, as I am the preacher in charge of the circuit in which Mahanaim church is situated, I presume this anonymous writer alludes to me. Although I do not believe that the article in question was ever penned by an "ex-Federal soldier," and although it is useless for loyal men to attempt to keep up with the flood of rebel mendacity so freely ventilated in the columns of the rebel press, yet I desire to say a few words in this connection. I am not, nor will any one who knows me suspect me of being "tool" of Dr. Pearce or of any one else. I went to Mahanaim church recently, not sent by Dr. Pearce, nor told to go early or to go at all. I went because it was my regular appointment, as every one in that neighborhood knows. I found Mr. Gray there in possession of the church. Some of the people who had suffered so severely from Jeff. Davis' ruffians to tolerate such conduct from an ex-chaplain of the rebel army (Mr. Gray is) and a minister of a church which had lent its whole influence towards the most bitter and bloody policy of the rebellion, and whose ministers used to pray that the gallant Union refugees might never return to Tennessee, were disposed to insist that I should claim my rights and proceed with the service. But although I believed Mr. Gray's intrusion unwarranted and insolent, yet rather than run any risk of disorder and violence at the house of God, I quietly withdrew and left him in possession.

The writer (whom I strongly suspect to be the reverend gentleman himself) speaks of a "co-worker of the devil." The expression is an unfortunate one for any defender of the rebel church, for there are various points of resemblance between his Satanic majesty's character and that institution, too striking to escape notice. The Devil, in the first place, was a traitor and rebel. So were the leaders of that church. The Devil strove to rule, and, failing in this, wished to ruin. Ditto the Confederacy, urged on by the rebel church. The Devil is insatiable and vindictive in the hour of triumph. Can his worst malice and venom exceed the fiendish and cruel hate that inspired the rebel church and its leaders in the days when treason was in the ascendant? The Devil, when conquered in the open field, uses fraud and deceit, puts on the mask of friendship and love, and approaches his victim with a smile. Could anything be more like the conduct of the leaders of the rebel church, so vindictive and bitter while in power, so hypocritically soft and sly now that their hour has passed? But the Devil, thank God! has been subjugated, and though he may for a time be permitted to run at large, he will never regain the position he once held. And the old rebel church, though it may still spit its venom and half show its fangs, can never again regain its former power for mischief.

Were anything further required to show the unlikeness of character in the two, let me ask where can be found two more disconsolate mourners over the death of their great standby, African slavery, than the Devil and the rebel church? Those who have been here during the trying scenes of the rebellion, or who were forced to flee from their homes to avoid rebel violence, know that my words give no over-drawn picture.

I have before me a "Confederate States Almanac" for the year 1862, "the eighty-sixty year of American Independence and the second of the Confederate States," published at the *Nashville Southern Methodist Publishing House*. I find in its pages much relating to the religious publications and missionary affairs of the M. E. Church South. But among the "Memorabilia," or table of remarkable events, I find the following significant paragraph: "Nov. 15.—Lincoln traitors burn bridges and cut down telegraph wire in East Tennessee. Many of them since apprehended." What was done with those that were apprehended? Let Gallows Hill answer. Let the widows of Haun and Harmon tell. And does any sane man doubt that the leaders of this same rebel church would to-morrow—if they

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PARTIES are requested to send for samples of MANUFACTURED TOBACCO, which is being received direct from the factories in Virginia and North Carolina.

July 30-1868

or Havre.

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